40:3
dyp

Social Progress

Our Valley Is Green Again . . . . . EUGENE SMATHERS

Development in the Columbia Valley . . C. GIRARD DAVIDSON

NOVEMBER 1949

Vol. XL

Social Progress

No. 3

DIVISION OF SOCIAL EDUCATION AND ACTION

PAUL NEWTON POLING, Secretary and Editor; MARGARET E. KUHN, Assistant Editor; CLIFFORD EARLE, Associate Secretary; FERN M. COLBORN, Assistant Secretary; and WILLIAM H. MCCONAGHY, Director, and JESSE BELMONT BARBER, Associate Director of the Institute on Racial and Cultural Relations.

CONTENTS : NOVEMBER, 1949

Articles PAGE

"The Earth Is the Lord's, and the Fulness Thereof," *by H. S. Randolph* 1

Economic Factors Affecting the Rural Church, *by Benson Y. Landis* .. 5

Our Valley Is Green Again, *by Eugene Smathers* 8

Forest, Field, and Stream, *Excerpts from* U.S.A.—Measure of a Nation, *Twentieth Century Fund* 12

Regional Development in the Columbia Valley, *by C. Girard Davidson* 15

Harvest for the Kingdom, *by Louisa R. Shotwell* 22

Israel: Who Cares What? *by John Paul Jones* 27

Editorial Comment

An Appeal to Faith 20

Christian Action 35

Sanctuary 38

About Books 40

Articles represent the opinions of the authors, and not the official policy of the Division of Social Education and Action or the Presbyterian Church in the United States of America.

Published monthly, except July and August, by the Division of Social Education and Action of the Board of Christian Education of the Presbyterian Church in the United States of America, at 1009 Sloan Street, Crawfordsville, Indiana. Entered as second-class matter at the post office at Crawfordsville, Indiana, under the Act of March 3, 1879.

Editorial and Executive office, 830 Witherspoon Building, Philadelphia 7, Pa.

Subscriptions, $1.00 a year; three years for $2.50. Single copy, 15 cents. Group rates on request.

Copyright 1949 by the Board of Christian Education of the Presbyterian Church in the United States of America.

"THE EARTH IS THE LORD'S, AND THE FULNESS THEREOF"

By **H. S. RANDOLPH**, *Secretary, Department of Rural Work, Board of National Missions of the Presbyterian Church, U.S.A.*

He who seeks a Christian basis for a philosophy of rural life has a rich resource in the Gospels and will find endless inspiration and direction in the writings of the Hebrew prophets. These ancient prophets set forth eternal principles that determine man's most satisfying relationship to the soil and to rural community life.

Jesus, born in a manger, reared in a village in the midst of rural surroundings, gave birth to a religion for people who live on and near the soil. Scores of the sayings and parables of our Lord which illuminate and clarify great spiritual values are couched in the idiom and imagery of the countryside. It is said that nine tenths of his metaphors are drawn from the life and language of the farmer. He grew up and spent the years of his ministry among a people predominantly rural. His soul was nurtured on the teachings of men for whom life's passion was social justice in terms of the declared will and purpose of God for people of the soil. The Bible is truly a book that represents the highest religious expressions of a rural people.

Our American land, like that described in the book of Deuteronomy, is "a good land, a land of brooks of water, of fountains and springs, flowing forth in valleys and hills; a land of wheat and barley, and vines and fig-trees and pomegranates; a land of olive-trees and honey."

It is in this good land that satisfying life in the country has its roots. It is here that our major institutions, including the family, the church, and the school, can develop within a framework of stability, democratic face-to-face contacts, and mutual helpfulness.

For the source of the nation's population we look to the country, which Dr. H. C. Taylor has called "the seedbed of the nation's population." The birth rate of families living on farms is almost twice as high as that of families in the large cities. Cities are ecologically unsound because urban populations do not reproduce themselves. Farms, villages, and country towns produce children, and cities absorb them.

For food with which to feed the nation and the world, we must turn to the farmer. In a round of endless toil he produces for our tables the

numerous food items that bread and meat symbolize.

For clothing to keep us warm, we must secure the fibers of cotton, wool, and wood from those who live close to the soil and nurture it.

As long as a progressive rural life is maintained the civilization of the nation will have a strong foundation. Statesmen and churchmen alike are recognizing the intimate relationship between national development and the condition of rural people. National prosperity cannot be maintained without due consideration of rural life. To a large extent, the conservation of our national ideals and religious dynamic depends upon rural America.

The Church Functioning in Rural Life

Much of the leadership of the Church at large—ministers, missionaries, and laymen—comes mainly from small town and country churches. Furthermore, the churches of the great cities get a large proportion of their membership from people who have moved in from the country. Thus, as the country is the seedbed of the nation's population, just so is it the seedbed of the Church's membership and leadership.

The rural community is the most likely place for Christianity to flourish. Here God is near—in the growing grass, the blooming flowers, and in the boundless, open sky. One is free from the noise and bustle of the city. One has time to think. Family life is less likely to disintegrate. There is community spirit and people are willing to help one another.

But the church has not always been helpful to the rural man in his search for God because it has not adapted itself to the changing rural life. The program is often stereotyped, static, and stagnant. In too many instances the church has been a social liability rather than the savior of society. Consequently the disadvantaged folk have turned to the "Holiness" and sanctified groups because we do not meet their religious needs.

The rural church cannot afford to ignore the economic and cultural handicaps of the rural masses and disadvantaged groups. It must catch the spirit of essential Christianity, be sensitive to the needs of those less privileged folk, find the drawing power to reach across economic and cultural lines, and thereby build a new leadership for the church.

If rural people are to have a comprehensive gospel that will function in every area and interest of rural life for the development and integration of human personality, a new church program is needed. Such a program must be streamlined by an understanding of rural economics, social movements, and tendencies of present-day rural life. It should include recreation, education in

church music, religious and rural art, literature and dramatics, social action and service. All these elements should be centered around a dynamic program of community worship and community evangelism. This new program should be built on the foundation of a larger, or co-operative, rural church parish organization so that an area corresponding to natural community lines will be completely served and no one overlooked, however poor or isolated.

The rural church must be geared into the problems, wants, needs, and thoughts of the people of the community. The minister must husband his time in order to be with the people more—out where they live and work, as Father J. J. Tomkins did in Nova Scotia. He sat and worked with the fishermen in their boats as they mended their nets, opening to them new economic and spiritual truths, giving them new vision, new hopes, teaching them new methods for turning their dreams into living realities. And his ministry brought new life for the people and their communities.

Rural Church Co-operation

Denominational snatching and grabbing has destroyed much of the influence and power of the rural church. In one rural village with a population of three hundred people there are seven struggling Protestant churches, all competing for membership and financial support. Their buildings and equipment are shockingly poor. They have no resident minister. There is no youth program and only two of the seven hold Sunday school. There is no church-community program. The multiplicity of churches in this community has spiritually impoverished the people. Religion is dead and the churches are a disgrace to Christianity. The church cannot tolerate and sponsor such spiritual penury and poverty in any rural community. The selfish aggression of denominations in crowding into already occupied fields and the enthusiasm with which they cling to these overchurched communities must no longer be tolerated.

If our churches are to serve people of rural America effectively, more must be done in comity and co-operation to correct the evils of overchurching and competition. More aggressive, strategic, interdenominational planning must be carried out to end exploitation for denominational interests and to bring about a national equalization of religious opportunity. The spiritual welfare of the people must outweigh denominational interests.

In every rural community there should be one, and only one, strong, well-equipped and well-staffed evangelical church, or an acceptable co-operating church program, of which the people are proud and which they have a will to support. Every possi-

ble co-operation should be given from every church source to make church unity in the rural community effective.

The rural church at its best has concerned itself with the total life of the people. And in a changing rural society the church has addressed itself not only to saving the individual's soul, but to saving the community—"better farming, better business, and better living for my neighbor and myself."

The Rural Church Ministry

There are many rural ministers of distinction and power in the Presbyterian Church in the U.S.A. However, it is a well-known fact that the rural church suffers at the point of ministerial tenure. All too frequently the rural church is regarded as a base for a beginning minister. Without any specialized training for rural work, a young minister will accept a small town or country church just to gain sufficient experience for promotion to the urban church for which he was trained and which will afford him a better salary and more comfortable living arrangements. There must be an end to this practice of regarding the rural church as merely a steppingstone to the urban church. If rural churches are to be strong, if they are to have a vital effect on their communities, they must be provided with continuous and well-qualified ministerial leadership. This is being done in some places and it can be done on a much larger scale.

The first step is to provide specialized rural training at the seminary level for young men who show an interest in the rural field. These students should be given a thorough understanding of rural life and culture, as well as the usual theological and Biblical studies; and these theological and Biblical studies should be taught from the standpoint of their application in rural life. This sort of teaching and leadership is now being provided in four of the Presbyterian theological seminaries.

There are other training opportunities for the rural pastor outside the seminaries, as for example, short courses in Land Grant Colleges, in service summer training schools, and rural conferences.

It is therefore imperative that rural churches prepare themselves to offer living and working conditions that will attract and hold these men and women with specialized rural training. This the rural churches can do by more careful planning, better stewardship, or, in some cases, reorganization of their churches into larger parishes.

Rural people across America are calling for the new rural church—the church with a program that brings a new quality of life to the community, and a minister with a vision for the rural community and skills with which to build the Kingdom of God among them.

ECONOMIC FACTORS AFFECTING THE RURAL CHURCH

By **BENSON Y. LANDIS**, *Secretary, Committee on Town and Country, Home Missions Council of North America.*

THIS article is simply a summary of summaries, interpreting certain economic trends and developments influencing the life and work of churches in rural communities. The rural churches are in communities marked by mechanization of agriculture, by prosperity through war and relative poverty in peace, by comparatively low money income in most years, by a good development of voluntary economic cooperation, by great experiments in Governmental methods aimed at economic improvement, by much discussion of the future role of the family farm.

Mechanical power in one form or another has brought amazing changes to rural communities. Two out of three farms now have access to electric power. This is applied to farm production and also to elimination of much labor in the kitchen. It makes possible more community activities. There were about 3,000,000 tractors on farms in 1947, compared with about 300,000 twenty-five years earlier. Production per worker has increased rapidly. There is a tendency for many farm units to become larger, because one family is in position to handle more land with less hand labor than was possible thirty or forty years ago.

A disturbing matter to the Christian conscience is the fact that during two world wars the economic position of farm people was relatively much more favorable than during the years of peace. The First World War was followed by an economic debacle for American agriculture that farm people—and others—do not wish to have repeated. This explains much current anxiety as people scan the economic horizons for a clue as to the aftermath of World War II. It accounts for much of the pressure of lobbies, the ferment of debate in Congress over farm plans, the conflict of farm groups with other groups, and the diverse positions of various sections of organized agriculture.

Per capita annual income of persons on farms was only $243 during the period 1935-1939, while that of persons not on farms was $603. By 1947, the per capita annual income of persons on farms had more than tripled to $853, while that of persons not on farms had more than doubled to $1,365. Farm peo-

ple receive income in kind from things furnished by the farm, but by all tests cash income has generally been lower on farms than in other vocations.

Farm people have made two noteworthy responses to their own unfavorable economic situation: One, they have engaged in extensive co-operative organization. Two, they have requested unprecedented Governmental programs. When it comes to co-operatives, farm people really sign the dotted line, compared with city people. There are about 10,000 farm co-operatives for marketing and purchasing. About 70 per cent of these organizations are mainly for marketing, the others mainly for purchasing. Farm co-operatives have in the main a good record in the service of their members. There have been failures, as in all human endeavors. But many co-operatives are long-lived. They have an educational as well as an economic aspect. They give people a chance to engage in creative mutual aid.

The farmers' responses in terms of public co-operation, i.e., the Government, are both more spectacular and controversial. There has been a national agricultural policy in education and research, begun by Abraham Lincoln when he signed the Land Grant College Act in the midst of the Civil War. By this act, land was given to the states to enable them to start their agricultural colleges. Later the policy developed under both major parties. The Department of Agriculture assumed certain regulatory functions, e.g., those in relation to the grain exchanges and the packing houses. By 1929, in the days of Herbert Hoover, the Department of Agriculture already administered the largest agency of adult education in the world, the agricultural extension service, and it was also then the largest research agency in the world.

Social action on a grand scale came into the Department of Agriculture's programs in the 1930's. Great soil conservation programs were worked out. One of the prime movers, Hugh Bennett, calls himself frankly a bureaucrat. He thinks that soil conservation movements have been a powerful force for brotherhood. Authority to adjust acreage came into the picture. For the large basic crops authority was given to recommend marketing agreements. In the dairy regions the Secretary of Agriculture now issues orders setting the price of milk for farmers month by month.

Farm people talk of "parity," and indicate that they want it. They are talking about price relationships. Parity is simply a legal index measuring farm purchasing power—the ratio of prices received to prices paid. For farm people must think of two sets of prices: those they receive for their products and those they pay for their supplies.

Church people seem to be gener-

ally in favor of the family-type farm, whose future comes right in the middle of discussions of economic policy. Most farms are still of the family type, but the upper 2 per cent of our farms in size now produce about 25 per cent of marketable farm products. The family farm is coming into brisk competition with the large-scale farm applying factory methods.

Farm organizations, too, appear to want the family farm to survive because of its social value. They say it is a good home for the family, encourages family co-operation, independence, self-reliance, etc. They see some evidence that small machines in the hands of a family can compete with the factories in the fields.

How much are church people interested in the family farm? Do they believe that a nation should emphasize farm family living because of the good social results? Do they believe that a great industrial nation, which functions in such a way that one half the farm boys and girls go to cities for jobs, should especially interest itself in the health and education of those children? What policies should church people favor, and what should they oppose?

What Our Farms Produce

We Americans live in one of the richest food-producing countries on earth. We have six million farms and we raise crops on more than three hundred and forty million acres each year.

At a time when stark hunger stalks so much of the earth, we can produce enough to feed all our people and still have large amounts left over to sell, lend, and give to the rest of the world.

The total value of all our farms, including land, buildings, livestock, and equipment, was $42 billion in 1940. More than 30 million Americans lived on farms and over 9 million of these actively worked at farming. They included more than 6 million farm operators, nearly 2 million family workers, and 1.75 million hired workers. In addition we had 2.5 million seasonal workers.

Our farms as a whole include just over one billion acres, and more than half of these could be used for the actual raising of crops. The rest are forest lands, acres used for pasture only, and land that is too hilly, rocky, dry, or marshy or is otherwise unsuited for growing crops.

In normal times we consume about 85 per cent of the crops we raise and sell 15 per cent abroad. We bring in from other countries only a small percentage of the food we eat. Among the most important items are sugar, coffee, tea, cocoa, bananas, oils, and spices—about 6 per cent of our food supply in 1939.

OUR VALLEY IS GREEN AGAIN

By EUGENE SMATHERS, *Minister, Calvary Parish, Big Lick, Tennessee.*

BIG LICK is a small open country community, composed of fifty or more families, located on the Cumberland Plateau in Tennessee. The majority of the families have carved their homes and small farms out of the wilderness. Through the years the residents have had to cope with the disadvantages of poor soil, relative isolation, and limited cultural and economic opportunities. Because of the continued exportation of youth there has been a rather slow growth in the number of families, and each succeeding generation presents many of the same old problems.

It is in this setting that the program of Calvary Church has developed, having as its basic purpose the building of a Christian rural community. With the conviction that God, who has revealed himself and his will in Christ, is the sovereign of all life, the church has sought to become the Christian center for the total life of the community, with the emphasis of its program upon the satisfaction of fundamental human needs rather than upon the building of the church as an institution.

In the belief that love is the law of life, and that love can be realized only in community, the goal of the church has been the transformation, through the power of the gospel, of a collection of separate individuals and families, interrelated and interdependent by necessity, into a community of persons and families, consciously and voluntarily united and working together for their mutual welfare and for the welfare of all mankind. Although this goal is far from realization, there has been some movement toward a Christian rural community, and many benefits have come to those who have shared in the effort.

For many years after the church was organized there was no church building in Big Lick; the public-school building was used for church services. With the coming of the first resident pastor in 1934, the task of building a worshipful and functional church plant was undertaken. This was made possible by money contributed by an interested friend and by the contribution of labor and materials on the part of the congregation and community. During the six months' construction period one elder contributed 114 days labor. This attractive building constructed by the loving hands of plain country folk became not only a house of

worship, which stands as a silent symbol of God's presence in the midst of community life, but also provided facilities for an enlarged church and community program. At the time the church was built, a small tract of land was purchased for a church farm. Later this was developed, partially through the labor contributions of members who had no money to give. Now it serves as a means for supplementing the minister's income, affords him a way of greater identification with his people, and makes possible some humble demonstrations in good land use and in improved farming practices, which in many instances have been adopted by the neighbors.

In response to a somewhat tragic need for health and medical care, a health program was inaugurated in 1938. A House of Health was constructed by the labor of the people, again with financial assistance from the outside. This building serves both as the residence of a nurse and a center for the health program. The work of the nurse is largely in the homes, with occasional emergency care at the center. Health education is emphasized, and school health examinations are followed up with corrective measures. Tonsil and dental clinics are held as needed. Recently a prepayment medical care program has been inaugurated, with two medical clinics at the center each month. In the interval between clinics the members can call at the doctors' offices for examination and treatment. The nurse co-operates with the public-health program in the county, and a child health conference is held each month at the House of Health. The contribution that the health program has made to the community was well expressed in the words of one woman: "I don't see how we got along before."

The church early recognized that economic improvement was essential to the solution of many community problems, and various efforts in this direction were made. But the greatest success came upon the discovery of the "study-for-action" movement which had been so effective in Nova Scotia. Three winters of "study clubs" proved the value of this simple method of adult education. Many problems were studied, and later a community organization was developed, with annual goals for soil conservation, livestock improvement, home and community improvement, and with regular monthly meetings.

Through the years the church has sought to co-operate with all the public agencies working in the area, interpreting their services to the people, providing a place for meetings, and encouraging participation in their programs. This co-operation has borne much fruit.

The most valuable co-operative undertaking that grew out of the study clubs was the organization of

a farm machinery co-operative, the Farmers Association. The small farmers could not afford to own individually much of the machinery they needed to operate their farms efficiently, but by pooling their limited resources they have been able to secure and operate many kinds of more expensive farm machinery. The Association started with a grain drill, and has gradually added other items, until today it operates a heavy tractor and tools to go with it, a combine, land clearing saws, a sawmill, and various smaller items. This equipment has greatly improved farming practices, and raised farm incomes. It has done something to men's spirits as well.

With the conviction that security on the land provides a good foundation for a Christian home, a church Homestead Project was established. It was also a means of keeping some of the able young people in the community. This project, administered by the officers of the church, purchases farms or undeveloped tracts of land and resells them to young families on a long-term contract. All the servicemen who desired to return to the community were assisted in the purchase of farms. As payments are made on present homesteads the fund accumulates for the purchase of more land for future settlement. The interest is used to cover operating costs and for general community improvement. A community forest has been established, so that there will be some lumber available for local use through the years. The whole community has responded to this project, especially the older families who remember the difficulties they had securing homes and farms in their younger days.

Calvary Church has been concerned with economic improvement, wholesome recreation, better health, greater opportunity for youth, and general community development in its own community, and it has also had a concern for the county, the region, and the world. Local leadership has been developed and has spread over into county affairs, until today the small community of Big Lick supplies leadership in the various agricultural and welfare activities of the county far out of proportion to its small population. Effort has also been made to develop even wider vision and understanding. Every opportunity to bring visitors from other races, nations, and cultural backgrounds to the community have been welcomed. During two summers work camps of college students were held; these were interracial and the campers shared in the total life of the church and community, demonstrating a rare example of Christian fellowship. Assurances have been made for a D. P. family. A farm has been purchased for this family through the church Homestead Project, and com-

mittees are at work securing furniture and food.

And at all times Calvary Church has sought to be a church. Its primary concern has been to bring people into a living relationship with God through Jesus Christ, seeking to understand his will and to carry it into all areas of life. A traditional church program of worship, education, evangelism, and stewardship has been maintained, and an effort has been made to enrich these traditional elements in every possible way and to relate them to the ongoing life of the community and the world. Rural Life Sunday and Harvest Festival have become important days. A completely graded Sunday school uses the curriculum materials of the Board of Christian Education.

This is the brief account of the effort of one church to serve its community, and even though something should happen to destroy, outwardly, the accomplishments that have been achieved, the effort would still have been worth-while. For when a group of people, however small, share a common loyalty to Christ and seek to work out the implications of that loyalty in every phase of life something happens within, which no outward circumstance can destroy. The process of seeking to do God's will and the quality of life that results are worthwhile in themselves; the outward achievements are by-products of a more fundamental task.

Calvary Presbyterian Church, Big Lick, Tennessee

FOREST, FIELD, AND STREAM

Excerpts from a new Twentieth Century Fund publication, **U.S.A.—Measure of a Nation.**

The Twentieth Century Fund estimates the wealth of natural resources that we have squandered in America and what it will cost to rebuild and reclaim our greatest natural assets —our land, our forests, and our rivers.

WE AMERICANS have inherited one of the largest and richest land areas on the globe. It remains so today. Yet often we have wasted some of our natural wealth by too greedy cutting of forests, by careless farming that exhausts the soil, by destroying cover crops that hold rain, by plowing land that should never have been broken up.

Today a third of our forests are gone. In about half our land area some topsoil is being washed or blown away. Many species of game and wild fowl have been all but wiped out. If we want to continue to enjoy our great heritage and to feed our people and supply the crops and lumber and outing areas that we need, we must move on a large scale to take care of and preserve our natural resources.

We have just a little less than two billion acres of land in the United States. A little more than half of these acres are in farms. About 530 million acres can be used for raising crops but only about 342 million of these can be called really good land.

Today nearly two fifths of our farms—39 per cent—are run by tenants or sharecroppers. Fifty years ago it was only 30 per cent. Tenants need to be helped to buy the land they farm, or be given some assurance that they can stay on it, in order to get them to do their best to build up and preserve the quality of the soil.

Soil erosion washes and blows away the fertile topsoil loosened by the plow or pasture grass. Much of our crop land suffers from soil erosion to some degree. The best ways to correct this are by plowing that follows the natural contours of the land, terracing, the building of check dams and drainageways, and the planting of cover crops whose roots help to hold rainfall and keep the soil in place. The U. S. Soil Conservation Service tries to promote this type of work.

Some of our farm land is so poor it should never have been used for crops at all. Before the war the Federal Government bought up about 11 million of these "submarginal" acres and turned them back to forest and range land. The Soil

Conservation Service says we have about 80 million acres that should be withdrawn from farming. This would cost around $780 million, and would take twenty years and would involve resettling half a million families now living on unproductive farms.

We have some 970 million acres of range land—mostly in the West. Practically all our range is now being used. To make it support more livestock we must improve its quality. This would involve fire-control measures, halting erosion, developing wells and springs for watering stock, building trails, reseeding, and control of insects and rodents.

About 40 per cent of our total land area in the United States gets too little rain for safe general agriculture. A possible and practical irrigation program could reclaim nearly 7 million acres now unused and improve water supply on 9 million more. Over a thirty-year period

CARELESS LAND USE WASTES OUR NATURAL WEALTH

Careless plowing often starts little gullies that grow into big ones. Erosion, if unchecked, washes away topsoil—and the land's fertility. Uncontrolled streams cause floods. Improper planting and lack of fertilizer exhaust the soil. Crops are thin and the countryside is poor.

WHAT SOIL CONSERVATION CAN DO

By plowing along the natural contours of the land and using cover crops whose roots hold the soil, we can prevent topsoil from washing away. Dams prevent floods and furnish water power. Crop rotation and use of fertilizer preserve the soil, and the countryside prospers.

this would cost about $155 million a year.

We could clear about 42 million acres of farm land now in brush or timber at a cost of about $62 million a year over fifty years. Nearly 50 million acres could be developed and improved by drainage work costing about $40 million a year over the same period.

A third of our land is in forests. Our trees supply the wood for lumber and plywood and wood pulp for such huge industries as paper, rayon, plastics.

Today we are taking saw timber out of our forests faster than we are growing it. We must stop draining away this natural resource. We need to add about one million acres a year to those now under modern forestry management. This means planting trees in barren, burned-over and cutover areas; cutting underbrush and promoting growth of existing trees. It means better fire control, more fire breaks and shelter belts and measures to fight insect pests and plant diseases. It means scientific cutting so that timber is treated as a crop, supporting permanent towns and employment. Such a program would cost about $186 million a year and would employ half again as many persons as worked in these activities in the years before World War II.

Our rivers are one of our greatest natural resources. They supply drinking water (when purified), carry boats and barges for freight and passengers, provide water for irrigation, and carry away sewage and industrial wastes. River waters also generate electricity—more than a third of all our power is hydroelectric.

For widening, deepening, straightening river channels for navigation we could spend an estimated $3.1 billion. For flood control—particularly around the headwaters, where floods start—we could spend $4.7 billion.

Our outstanding example of combining all such aims into one vast project is the Tennessee Valley Authority. Our Federal Government had spent about three quarters of a billion dollars on the capital improvement program up to 1945. TVA dams are designed to reduce flood crests on the Mississippi as much as three feet at Cairo, Illinois. TVA generators supply enormous power for the Oak Ridge atomic energy plant. TVA produces fertilizer and carries on large projects for navigation, land improvement, development of local industries.

Similar regional authorities, with comprehensive control over all developments, have been suggested for other regions of our country.

The article following describes the possibilities of regional development for the Columbia River Valley.

REGIONAL DEVELOPMENT IN THE COLUMBIA VALLEY

By C. GIRARD DAVIDSON, *Assistant Secretary of the Interior.*

THERE is no longer a question about the necessity for speeding up Federal action for resources development in the Northwest. This rich region, which promises to be our industrial base beyond the Rockies, is now plagued with floods, power shortages, and unemployment which frustrate its further growth. Last spring the Columbia River went on a rampage that resulted in the loss of at least fifty-one lives and property damage amounting to over one hundred million dollars, and an equally devastating flood could occur again this year. Last winter electric power was voluntarily rationed in the Northwest, and the tremendous regional transmission network was overloaded to the point of breakage. Industries that would have created thousands of new jobs were prevented from locating in the region for lack of power—and this same situation of power shortage under present development schedules will continue to be severe for at least the next five years. Unemployment in the Northwest since the end of the war has been high, running at times up to twice the national rate. Jobs have not been created fast enough to keep pace with the phenomenal migration of people to that area. The population increase of the Northwest since 1940 has been three times that of the nation as a whole. One state alone—Oregon—increased almost 50 per cent in population during that period.

These facts have national as well as regional significance. The spectacular Columbia River if totally developed could produce twice the amount of hydroelectric capacity now existing in the whole United States today. That power put to work in aluminum plants would be-

---

To appraise the nation's resources and conservation needs and to consider constructive programs of reclamation and redevelopment in America and in other parts of the world, a National Emergency Conference on Resources met in Washington, D. C., in May, 1949. Government officials, labor leaders, industrialists, engineering experts, and consumers came together to study these large and complex matters. The editors of SOCIAL PROGRESS *gratefully acknowledge permission to publish these excerpts from an address delivered by Mr. Davidson on the second day of the conference.*

gin to make up the current shortage of aluminum, a shortage that has to be made up if we are to have a larger air force.

In the Pacific Northwest there is, and for some time has been, general agreement on the need for more effective and speedier development of its basic resources so that industry and agriculture can go forward with new investments to provide new jobs and greater taxable wealth. There is general agreement that the only fiscal agency large enough to advance the capital needed to finance this tremendous system of multiple-purpose river control structures is the Federal Government. There is general agreement that the existing Federal agencies working at this task, with the best will in the world, simply do not have the legal authority for the type of comprehensive planning and co-ordinated and decisive action that is needed. There is general agreement that the Administration for regional development should be located in the region and that there should be a large measure of local participation.

Generally speaking, these points on which people are agreed are the principles that guide the Tennessee Valley Authority in its operations.

The President, in a letter to the Executive Departments, directed that legislation be prepared for a Columbia Valley Administration embodying the lessons of our prior experiences. And the actual operating practices of the TVA were reviewed so that we could profit from its errors as well as its virtues. For instance, the CVA provides for a solution to the soil conservation problem which is still pending in the Tennessee Valley. The President also requested that the legislation be especially tailored to fit the requirements of the Columbia Valley region and its peoples. These objectives have been met in bills for the establishment of a Columbia Valley Administration which are now pending both in the House and Senate.

The CVA bill is, in the real sense of the word, a true conservation measure. For years there have been people who have interpreted conservation to mean locking up our great natural wealth. There have been others who have attempted to use up our resources without regard to the needs of future generations. The CVA bill would establish a basis for achieving a balance between these two forces. If the bill were enacted, the region would obtain a comprehensive program for both conservation and the wise use and development of the resources, recognizing their interrelationship.

To the many groups interested in soil conservation, watershed protection, sound management of forest and range lands, protection of fish and wild life and of recreational areas, the CVA bill offers a tremendous opportunity. These programs are given equal status with the glam-

orous work of building record-breaking dams that are headline news and supported by powerful lobbies. In the CVA bill, a plan is being put forward to redress the balance in Federal investment and expenditure between these two types of conservation activities.

Here is evidence of the existing lack of balance which the CVA is designed to correct.

While the Army Corps of Engineers is spending millions of dollars to build dams to hold back flood-waters in the lower reaches of the Columbia River, in the upstream watershed the snow melt coursing down the hillsides denuded of vegetative and forest cover greatly increases the flood menace and in time may silt up the storage dams. The agencies responsible for upstream forest protection are unable to get adequate appropriations to do their jobs. The Forest Service is anxious to reforest five million acres of burned-over alpine forests in the Cascades watersheds. The Bureau of Land Management is seeking to restore 7.8 million acres of denuded range lands, which would take twenty-five years to accomplish even if the agency were given sufficient funds to move twenty times faster than the present rate.

The Bureau of Reclamation is spending millions of dollars to bring into production through irrigation thousands of new farms in the middle reaches of the Columbia, while each year the region is losing its existing farms through soil erosion. Last summer's floods in the Columbia washed off the land 160 million tons of soil, which is equivalent to 1,200 farms of 80 acres each.

News pictures are not taken of trees growing and there is little publicity about the cover crops that prevent erosion. Under the present plans that Federal agencies are required to follow, different Congressional committees have jurisdiction to appropriate funds for what are thought to be such diverse subjects as dam construction and soil and forest conservation. Thus under the present system even the Congress is frustrated in any attempt it makes to strike a proper balance.

The proposed construction of dams in the Lower Columbia River is threatening the twenty-million-dollar-a-year salmon fishing industry by impeding the fish in their migration upriver to spawn. I believe that we can have both fish and dams.

I believe that we can protect our existing farms from soil erosion at the same time we irrigate new farms. We can save ourselves millions by practicing flood control with upstream watershed protection along with downstream storage reservoirs. We can do this, however, only through producing a comprehensive region-wide program.

In its preparation the CVA bill was discussed with representatives

of many conservation organizations and it embodies a number of provisions that they have suggested. The proposed CVA would absorb the Bureau of Reclamation, the civil works functions of the Corps of Engineers, and the Bonneville Power Administration in the Pacific Northwest. However, all other Federal agencies, including the Forest Service, Soil Conservation Service, Fish and Wildlife Service, would retain their independent status.

The CVA bill specifically provides for protection of the fish and wildlife resources in connection with its construction program. It requires that Federal programs and activities in the region be effectively coordinated with established national policies and programs such as those of the conservation agencies. The

COST OF A REGIONAL DEVELOPMENT

Annual cost in million dollars at 1947 prices

Some parts of a program to take proper care of our forests, fields, and streams would be completed in fifteen years, while others would run to sixty years. Soil conservation and irrigation would take the largest slice, $757 million a year. Next largest share would go for water supply and control of pollution.

bill also makes it possible for representatives of conservation groups to advise with CVA directors during the initial planning stages of any projected development. This would be done through advisory boards and councils which would have the right to send their comments and recommendations directly to the President and the Congress through the Administration's annual report.

The comprehensive development program to be made by the Columbia Valley Administration must be prepared in co-operation with not only the Federal but also the state and local agencies in the conservation and development field. When this over-all program is presented to the Bureau of the Budget and the President, who may present it to the Congress, it will for the first time embody in a single statement the requirements for work to be done not only for power, flood control and irrigation, but also for soil conservation, pollution control, fish and wild-life protection, and forest and range management.

There is a further provision in the CVA bill which makes it possible for the CVA to supplement the activities of the conservation agencies. The Administration would be specifically authorized to receive money for development and conservation of forest, mineral, and fish and wildlife resources, for conservation of recreational resources, for conservation of lands, and for promotion of sanitation and pollution control. In utilizing these funds the CVA may—and when so directed by the President, must—conduct its activities through or in co-operation with other Federal agencies, and it may also operate in the same way through local, public, and private bodies.

As one would expect, the opposition to the CVA bill comes from the people who have always been opposed to conservation and who have sought to exploit the resources of the public domain for selfish interest. In the forefront as always are the private utility corporations, the power lobbies. As is their custom, they are operating behind front organizations financed largely by them, such as the development associations, reclamation associations, and water users protective councils recently organized in the Northwest mainly for the purpose of defeating the CVA bill. The railroads too have been contributing to these front outfits and some chambers of commerce have fallen in line. These are the people who want to be let alone so that they can exploit the wealth that rightfully belongs to all the people.

Americans cannot afford to overlook the unfinished business of extending the tried and true practices that have always promoted the best kind of conservation in the United States. This piece of unfinished business—the CVA—needs prompt attention and action.

SHARING THE HARVEST

THE harvest has been plenteous and all is safely gathered in—save for the surplus in some commodities for which there is no room in America's barns. Overproduction seems to be an increasing production problem with the United States. Still, our most neglected problem is the old one of "distribution." It is the question raised in the parable of the Rich Fool: "What shall I do, because I have not where to bestow my fruits?" We are pleased to recall that in other years we have distributed from our surplus a bit more than $20 billion in grants-and-aid to other nations. This admittedly is not enough from those who have so much for so many who have so little; but it does assure the people of other lands that Christian compassion in America runs strong and may yet prevail here to serve the world according to God's purpose.

Our surplus gives us opportunity also to provide for the resettlement of D.P.'s. If your church is not yet helping to save one of these families, begin now. Write: Dr. Charles T. Leber, Chairman, Committee on Relief and Rehabilitation, The Board of Foreign Missions, 156 Fifth Avenue, New York 10, New York.

PEACE IS IMPERATIVE

THE statement that "war between the United States and the U.S.S.R. is not inevitable" was in the beginning immensely meaningless to the plain people, and if this statement is now received as cause for reassurance it will be disastrous. The word we are waiting to hear from our Representatives is this, "It is imperative that we learn to live together in one world with Soviet Russia."

We, the people, whose sons will mount the common slaughter of any "next war," want our statesmen to act as men who are determined to make peace. We, the people, must take command and require that our "leaders" serve humanity. It is the people's faith that men (Russian and American men) can live together. The history of international relations particularly since World War I does not deny that faith. Let no sensation-seeking news commentator undermine that faith with the cry of "appeasement" and citations from "history" which are hardly more than remembered references in old newspaper accounts.

Peace is possible and imperative—but it is not inevitable! In fact, war is

inevitable if policies continue which engender fear, rivalry, jealousy, and hatred. One of these policies—competition in armaments—is "a policy which ends only in war." The first result of President Truman's announcement of the Russian bomb was acceptance by the House of Representatives of the Senate version of MAP, providing full military support requested for the Atlantic Pact. Other results included Drew Pearson's prophecy of a campaign to increase our defense budget by $15 to $25 billion and the end of an attempt to balance the Federal budget. A new Government publication was also announced, instructing citizens how to meet an A-bomb explosion. Thus the atomic arms race is accelerated and we "realistically" take measures to defend ourselves against an attack for which "there is no defense." Holmes Alexander, in his column on October 1, even inches us toward the "preventive war." He writes: "After nine days as guest of the Defense Department: It is unimaginable, of course, that a democracy like ours could borrow the sneak-punch trick from the aggressor's repertoire. There are too many political and moral arguments against it. Yet even a short visit to the military zones of operation and thought has strange results. The military idea, 'Strike now!' becomes compellingly insistent."

The determination of "realists" to get us to abandon our "idealism" makes us suspect that "moral arguments" are mentioned to serve merely as a sop. The reference to "political and moral arguments" is calculated to throw the Christian conscience off guard and lodge the diabolical proposal that there is a "*simple way to end this preparedness rat-race—the military idea, Strike now!*" The life and soul, as well as liberty, of men everywhere depends on the eternal vigilance and Christian action of those who love God wholly and their neighbors as themselves; those who, regardless of the cost, will do nothing to violate that love and undertake everything that Christian faithfulness requires.

The first duty we have is to petition the President and all the nation's servants to renew the search for the reduction and control of all armaments. Men of good judgment and conscience will generally agree with the Vatican's statement from the *Osservatore Romano* following the announcement of the Russian bomb: "For those who hate war, there is only one way left . . . disarmament . . . . It should be total disarmament."

—*Paul Newton Poling.*

HARVEST FOR THE KINGDOM

By LOUISA R. SHOTWELL, *Assistant Secretary, Home Missions Council of North America.*

Two and a half million migrants and a permanent staff of fifteen to minister to them? It doesn't make sense!"

And indeed it may well seem fantastic to anybody, just as it did to this speaker, a journalist sent by his magazine to do a story on the work of the Church with migrant labor.

But there is more, much more, to the story than the fact of these fifteen year-round workers, trained variously for the ministry, for religious education, and for social work. For one thing, in peak harvest seasons the staff is increased to two hundred by the addition of college and seminary students and teachers on vacation. For another, there are the Harvesters, that fleet of station wagons equipped to carry to the migrant the sense of community that he misses because he changes his residence with the ripening crops.

The interdenominational ministry to agricultural migrant laborers is primarily a service of pastoral counseling, worship, and religious education. Whether he—and often it is "she"—be minister, community worker, teacher, or student, he is first concerned to establish a relationship of trust and friendship with the migrants themselves. Secondarily, he takes responsibility for interpretation of the migrant and his problems to the communities, which need the migrant's labor but too often have not welcomed his temporary residence. The thirty years of migrant ministry conducted by the Home Missions Council, which now represents twenty-three Protestant denominations, are showing results in changed community attitudes.

Take a look at the program as it worked this summer in one state:

To Milton, New York, center of the fruit-growing counties between the Catskills and the Hudson River, Norman H. Rates and his wife, of Lincoln University, came for their second season of ministry to some four hundred Southern Negroes living in family groups on forty farms. A hard-working local committee of growers, school trustees, ministers, and interested laymen found them a place to live—an unoccupied artist's studio in one end of a barn; provided a used car for pastoral visits in their forty-farm parish; secured an abandoned Episcopal church for their worship and weekday activities; arranged for use of a piano, a typewriter, and a mimeograph; and found enough volunteers with cars

to furnish daily transportation for the children to vacation Bible school.

One August Sunday I visited their church. A neat mimeographed order of service handed to me at the door included news notes of the parish. The sparkling cleanliness of aisle and pews gave evidence that here was a congregation that loved its church just as truly as had the members of years ago whose names stood recorded in the stained-glass memorial windows.

In reviewing the Sunday school lesson, Norman Rates asked, " 'Who is my neighbor?' " And a chorus of young voices chanted, "Everybody!" You felt quite sure that in this friendly community the children had little cause to doubt the neighborliness of "everybody."

In the grape and peach counties east of Lake Erie, the labor supply consists largely of Puerto Ricans, recruited by a labor-contracting company from the sugar-cane fields of their native island and flown in cargo planes to western New York. The minister, Benjamin Bradford, Jr., from Gammon Theological Seminary, found that the heart's desire of the 240 Puerto Ricans in the labor camp at Brant was a "gittar," for they loved to sing in the evenings. So the local sponsoring committee and the Buffalo Council of Church Women provided a guitar.

Mr. Bradford speaks only a few words of Spanish, and at first language seemed an insurmountable barrier to any kind of worship. But after the first service of Spanish

Pastoral instruction and an English lesson for this Puerto Rican migrant.

hymns and of prayer in English, with the men reading by turns from Spanish Testaments provided by the American Bible Society, a group came to the minister to make a formal request for church every evening. Eventually they settled in favor of church and English lessons on alternate nights.

Meantime a Harvester circulated from camp to camp across the state, staging community nights of recreation and worship with its record player and movie projector, its portable organ and folding altar.

Out in Suffolk County, Long Island, Leardrew Johnson from Colgate-Rochester Seminary made his summer home with four hundred migrants in the Cutchoque Farm Labor Camp. During the drought on the eastern seaboard when work was scarce, his pastoral service took the form of devising ways for the men, women, and children of the camp to pass the long idle daytime hours. Softball, horseshoes, checkers, dominoes, and bingo "without prizes" helped to keep tempers down and prevented many a quarrel.

These instances give only high lights from a few areas in a single state. The story could be told of the eastern shore of Maryland, of Connecticut, or Pennsylvania, or New Jersey. In the Great Lakes states of the Middle West, where large numbers of the migrants are Texans of Mexican descent, and in Colorado, California, and Oregon the same ministry goes on. In California it is a year-round service, and the winter months see active programs in Florida, Texas, New Mexico, and Arizona.

What does all this mean in terms of the total migrant scene? With the rapid increase of mechanization and corporation farming, what is the migrant labor outlook for the next decade? And in addition to its service ministry, what must be the role of the Church?

In the first place, the ministry itself is pitifully inadequate. Of the two and one half million migrants in the country, only an estimated one hundred thousand—a tenth of the total number—are even touched.

What about mechanization of agriculture and migrants? May not the need for hand labor soon be almost eliminated?

From California come some significant observations. A year ago about eighty mechanical cotton pickers were in operation in the state; today there are more than four hundred. Each machine picks one thousand pounds an hour, equal to the work of forty experienced hands. In rice-growing, a landplane levels the ground; airplanes accomplish seeding, fertilizing, and chemical weeding; a combine cuts and threshes ninety per cent of the crop; and man-hours per acre have been reduced from forty-five to fifteen. The University of California reports suc-

cessful tests with an onion harvester that cuts, picks, and sacks the bulbs at the rate of one sack every fifteen seconds. Next on the testing list will come a tomato harvester and a pneumatic tree shaker for fruit.

Then are migrants on the way out? The answer, paradoxically, is no, for the reason that advanced mechanization still requires large numbers of human hands for shorter and shorter periods of time. Migrant labor remains a necessity, and the problem of how the workers will earn their living between cotton harvest in Kern County and the Imperial Valley vegetable season is intensified.

What about Church responsibility beyond the service ministry? There is urgent need for intelligent and sympathetic understanding among church people of the migrant and his difficulties; for recognition of him as an individual and of the dignity of his work; for a cooperative attitude toward attempts of state governments to meet his problems of housing and sanitation, health and welfare services, and the education of his children.

Following the breakdown of the Federal farm labor program with its model camps and clinics, an interesting development has been increased responsibility on the part of several states.

New York's Interdepartmental Committee on Farm and Food Processing Labor, consisting of repre-

Pastoral call in the beanfield. Today, as ten years ago, regulation of child labor in agriculture remains the weakest link in the chain of child-labor control.

sentatives from these departments—Health, Labor, Social Welfare, Education, Agriculture and Markets, the Extension and Employment Services, the Youth Commission, and the State Police—is working to ease labor-recruiting and placement; to keep housing up to standard; to encourage migrant children to attend school during September and October before they return to the South; to provide health education and clinic services; and to educate growers to voluntary compliance with child-labor regulations.

The most dramatic feature of the New York program is its child-care centers, maintained co-operatively by the state and the growers' association. It should be said to the credit of the Church that these centers are a continuation of those conducted by the Home Missions Council from 1930 until 1946, when the state took them over; their director, Frances McKnight, is a Home Missions Council state supervisor on loan to the state.

New York is but one of several states to take a realistic and constructive view of its migrant problem. With migrant labor recruited annually for harvest seasons in forty of the forty-eight states, it behooves the church member to acquaint himself with the situation in his own state and to go on record in support of constructive legislation. He should know that minimum wage and social security do not apply to agriculture; that local welfare services seldom cover "nonresidents"; that in April, 1949, a survey by the United States Department of Labor found that "today, as ten years ago, regulation of child labor in agriculture remains the weakest link in the chain of child-labor control."

Above all, he should be mindful that the ultimate solution of the migrant's problems must come from the communities that use his labor. He will do well to heed the counsel of Paul Taylor, professor of economics at the University of California:

"It would be a mistake to think that solutions are all matters of Federal or state legislation. These are but devices. Without a strong and continuing sense of community in the areas where migrants work, devices will not be employed, or if established they will be easily overthrown. Wherever the will to solve the problems develops strength, it will be possible to discover devices that will do the job."

Migrant farm workers, who comprise about one fifth of the agricultural labor force of the United States, now number almost 900,000, an increase of more than 40 per cent since the end of World War II. Although these workers are indispensable in the harvesting of the country's vegetable and fruit supplies, thousands know only squalor, deprivation, and poverty because of community indifference and antagonism.

ISRAEL: WHO CARES WHAT?

JOHN PAUL JONES *concludes his discussion of the Palestine problem.*

IT IS difficult indeed for an outsider to portray or understand the depth of Jewish anguish during the war years. The Jews supported the British in the war as though they had no difference with them, even though their soldiers were accepted with reluctance and often treated ignominiously. But there was no such unity of sentiment or action in the Arab world, for all the belated British effort at appeasement. Distrusting each other as well as the British, Arab leaders played all the parts in the tragedy—friends, enemies, intriguers, informers; and one, the influential mufti of Jerusalem, finally ended up in Hitler's headquarters actively directing Arab cooperation with the Nazis. Yet the Arabs were pursuing what they believed to be their own best interests, and when the war's outcome was no longer in doubt the Arab countries declared war on the Axis.

The Jewish authorities stuck to their principles with remarkable fidelity and, on the whole, remarkable restraint. While their soldiers fought with the armies of democracy they defied the ban against immigration. Wherever their suffering European brethren could get to a port a ship was ready, if humanly possible. One after another they headed into the Mediterranean loaded to capacity with their human cargoes. Some got through, landing their refugees on Palestinian beaches; most were intercepted, their passengers interned on the Island of Cyprus. Other ships sank with appalling loss of life. In 1942 the Jews of the whole world were aroused to a dangerous intensity of emotion. An Extraordinary Zionist Conference in New York, convinced that nothing less than control of their own territory would suffice, demanded the recognition of a Jewish state as a war aim.

Nothing came of this demand, unless it may be said to have inspired the formation of the Arab League which in 1945 declared Palestine an independent Arab country! In any case these two actions further emphasized the impotence of the Palestine Administration, and proved the Arab League to be only a paper organization.

The end of the war did not change the situation. The Labor Party which came to power in 1945 in England had vigorously criticized the previous Government for its Palestine policy, but, like its predecessor, deemed it necessary, at all costs, to continue to appease the Arab world

and also to retain a strong foothold in Palestine. As the concentration camps of Europe poured out their Jewish survivors the ban on Palestine immigration remained. For many idealistic and sensitive Jews in the homeland the horror and injustice of the days since 1939 were too much. They acknowledged only one law: death to those who stood as barriers between their homeless brethren and the homeland waiting to receive them. And the tragic episodes of the Stern Gang and Irgun Zvai Leumi began. In this desperate situation the Jewish authorities wavered but momentarily; they remained faithful to the council table, sanctioning only the "illegal" immigration which they declared not illegal, and outlawed the terrorists. But in another of the ironies of history, fighting against the police of their own country as well as their armed enemies, the Irgun and Stern Gang accomplished their own undoing and drove the British out.

After the impasse of 1939 the idea of partition as the only feasible solution was from time to time entertained by responsible statesmen. It had been proposed by the Royal Commission of 1937. Indeed many Jewish leaders were ready to discuss partition long before it came up on any authoritative agenda. In the end it came to the United Nations and finally to the test of military strength because the Arab nations were adamant in rejecting the continued existence of an autonomous Jewish homeland.

The last days of the Mandate were chaotic indeed. Assassination and massacre became the order of the day, and instead of protecting the Jewish settlements the Administration was overzealous in making sure that the Jewish defense police—Haganah—did not grow to the proportions of an army. What the Jews called defense appeared as aggression to both British and Arabs. Somehow the Stern Gang and Irgun Zvai Leumi got bombs and arms and certainly the Arabs had plenty of both. The Administration finally arrested the outstanding Jewish leaders and with them committed many hundreds of Jews to jail on charges of conspiracy. Shortly afterward one wing of the King David Hotel in Jerusalem blew up, killing a hundred people, nearly half of the senior British officials perishing with them. The Palestinian Administration was bankrupt. Britain decided to give up the Mandate, and on May 15, 1948, the impressive and elaborate police stations stood empty.

Before the British announced their relinquishing of the Mandate and threw the whole matter into the lap of the United Nations the Anglo-American Commission made its report. This commission had been advocated in 1945 by Ernest Bevin, England's foreign minister, following President Truman's suggestion that 100,000 European Jews should

be immediately admitted into Palestine. In its report the commission, consisting of six Americans and six British, repeated Mr. Truman's recommendation about the 100,000 immigrants, and also recommended continued trusteeship looking toward the time when a single Government could take over. It was contended that Palestine was a holy land sacred to Christian, Jew, and Moslem alike, and that no nation could ever claim it as its own. Whatever the merit of the proposition, the Arabs rejected it at once. Before the Jews made an official response it was killed by British action.

The United Nations decided on partition of the land between the Jews and non-Jews, reconsidered and stuck to partition. It was a curious arrangement with uneven and indefinite frontiers and about as many non-Jews as Jews would be left in the homeland of Zion. The detail we can leave to the historians, for the frontiers are yet to be defined. The Arab countries rejected the whole plan and did nothing to establish any kind of constituted authority over the part of Palestine assigned to Arab control. Instead, they organized a general strike and soon were advancing in open war. Before the truces were obtained by the United Nations a few months hence, attacks were repulsed and in many places the frontiers pushed back.

War is an inhuman frightfulness beyond the power of words fully to expose. The Jewish-Arab war was no exception. Atrocities against civilians were committed on both sides, and as always the common people bore the brunt of the conflict. The scars in the cities, the ruined villages, the mass graves bear an eloquent if somber testimony to what Israel suffered. But the Arabs suffered most. Great masses of them fled from the area of the new state, partly in fear of abuse or massacre, but more because, it seems well established now, they were advised by the invaders who promised a quick return when the Jews were subdued. Yet the onslaught failed, and bewildered, helpless refugees found themselves homeless in the hands of humiliated Governments ill prepared to care for them. Nothing more nakedly exposed the myth of Arab unity and the corruption and impotence of Arab political life.

If one sees no solution in the present state of affairs, let him ponder what the prospect would be if the Arab states, with their separate and un-co-operative armies, had overrun the Jewish homeland. Would there have been a united control over Palestine in the interests of the common people? Is it not more likely that the Arab states would have fought one another, separately or in coalitions, for control of the country after the manner they operate in their own sovereignties? What, in their history or principles, gives encouragement to the

hope that Christian and Jewish minorities would have any measure of freedom or tolerance?

Nevertheless, the question persists, By what right and for whose good do the Jews seek to dominate a land sacred to Christians and Moslems as well as Jews and in which Jews have been a small minority for centuries on end? Let us face it.

Palestine is not a "holy land" in the same sense and to the same degree for Judaism, Christianity, and Islam. In Islam the emphasis is not on Palestine as a holy land but on Jerusalem as a holy city. Nor is Jerusalem the Holy City but one of the holy cities and not the first. Moreover, the central belief of Islam is submission to the will of Allah, who is confined to no earthly abode, though Mecca or Jerusalem may be his favored places. In Christianity the central doctrine is salvation through Christ, quite independent of material and geographical considerations. But Christ was born in Palestine, conducted his ministry there, and in Jerusalem came to his death and eternal victory. All the ground he touched will forever remain holy. Yet Christianity moved out of Palestine, and other lands have been the centers of its life and power.

Judaism differs from either Islam or Christianity in its relationship to Palestine. With Israel the central belief is in the divine revelation of a way of life to be lived by people in community. It was revealed to men in a community and that community was Palestine. The sacred book of the Jew—the Old Testament—is a history as well as a spiritual source book. Although the Jew has been separated from the land of revelation after a thousand years, he has never ceased to remember Zion save when he has lost or surrendered his heritage. To those who maintain that Judaism has made a great spiritual contribution, divorced from the land and nation (and so God intended it), the Jew with equal logic may argue that God now wills the Jew's return, as his scriptures foretell!

But actually modern Zionism has progressed with two practical motivations, as powerful as the religious and cultural. Out of the ghettos of misery, Jews longed for a place where all trades and vocations would be open to them and a man could make a decent living. Later the anxiety for political security became a major compulsion in the plans for a homeland in Palestine.

Although other peoples have populated Palestine and endured its tragedies and misrule, in imagination and spirit, millions of Jews have lived there too. The Jew has also maintained a continuity of physical presence in Palestine for three thousand years. Moreover, honest answers to any of these questions show the reality and power of Palestine through the Christian Era.

From whence came the philosophy, ritual, and inspiration for Jewish survival during the Dispersion?

From whence came the fresh starts after the several crucial periods of breakdown in the Jewish life of the Dispersion?

Where was the center of Judaism in the dark period when the Jews were expelled from Spain and medieval European Jewish life flickered out?

Where arose the Messianic mysticism which sustained the Jews of eastern Europe through the misery of centuries?

The answer to all these questions is: Palestine.

What have the Jews brought to Palestine beyond a passionate desire to establish a homeland of their own? How much of what is cherished and exalted by Christian, democratic civilization has been fostered in the thirty years of the national home? Examination elicits an impressive answer. Education and health have been achieved for the whole people. The Weismann Institute and the Rehovath Agricultural Institute have world-wide reputations. Clinics, hospitals, rest and convalescent centers are taken for granted. Racial tolerance and religious freedom, hard and imperfect achievements wherever they exist, have a good record. In spite of the violence and bloodshed, the unremitting Arab political intransigence and sterile fanaticism, the rank and file, Jew and non-Jew have lived and worked side by side bound together in the daily necessities of life and respecting each other's customs and beliefs. Hundreds of synagogues have risen with their sacred vessels and enclosures but their use has been a matter for the individual conscience. General conformity on Sabbath observance, fundamental dietary considerations and other long-established traditions are observed by common consent. The courts reflect the solid achievements of English jurisprudence and the civil government the parliamentary system. Labor is organized and the extremes of wealth and poverty have been thus far avoided. Freedom of speech and assembly are traditional. The first elections in the new state showed little tendency to the extremes of left and right. The first government is notably democratic.

The spirit of venture and experiment has also been important! The agricultural settlements represent a variety of designs for living, according to the ideas of the people who make up the individual settlement. All include some form of group cooperation and are run by elected managers and committees. Some are strictly communal, specialization being carried even to rearing of children by nurses, kindergartners, recreational directors, rather than by parents! Almost every conceivable variant of co-operatives has been tried. Everywhere the land be-

longs to the national state, and is available only upon lease. This may run for life and to all practical purposes amounts to ownership. Industrial and technological research and new experiments in land reclamation, irrigation and use, go on constantly. It is not generally known that researches in the laboratories of Jewish Palestine proved invaluable to the Allied war effort.

Yet today Israel stands in jeopardy, her future unpredictable. Sanctioned by the United Nations, her establishment actually the achievement of her own will and strength, it is a question whether her rebirth means bane or blessing to her own people and to mankind. The answer is not Israel's alone to give. Even if she plays her hand with integrity and foresight, the outcome may still depend upon the measure in which external indifference, hostility, or friendship prevail.

When one walked the streets of Israel's cities and traveled over the land on the first anniversary of her independence, one was struck with the spirit of confidence and thanksgiving. There was pride that the first test of strength had exceeded the Jews' own expectations and a strong feeling that direct dealings with the Arab nations would bring terms of agreement of mutual advantage since they were dependent on each other in the practical necessities of life. There was a hunger for peace and an evident recognition that peace was the indispensable necessity. There was rejoicing that homeless brethren were coming home with no men-of-war to intercept them and turn them back! If one wondered how much the people understood of the enormity of their task, there could be no doubt about their optimism and determination.

The peace that Israel needs, and I believe craves, is by no means assured. The Arab leaders are still chagrined by the frustration of their final argument, the resort to force, against the Jewish homeland. The mediations of the U N Commission and the tact and skill of Ralph Bunche have helped in face-saving. But their minds are unchanged and no final agreement seems near. Arab radios still beam their threats to Israeli citizens. And in the defense of the new state the military may achieve an ascendancy that will severely hamper civilian affairs and control. But fortunately, with some of the tangles slowly unraveling, war does not seem likely now.

Granted an era of peace, can Israel successfully meet the challenge—or threat—of the new immigrants? No nation on earth today would voluntarily assume the risks Israel has undertaken. The tens of thousands of ill and unadjusted immigrants have overwhelmed the established process of reception and placement. They have introduced alarming social and psychological factors. Irritation at being unable

to go at once to a house or land; impatience with administrative routine; the crowding and inadequate facilities; and the exhaustion of officials made an unpleasant picture four months ago. Of the recent arrivals an appalling number are wretched, crestfallen fugitives from despair, full of envy of the established citizens in city or settlement homes.

The older settler who came and shifted for himself has little sympathy when the newcomers turn sour or lawless because a new life cannot be handed them on a silver platter. One can easily imagine the gap in understanding between upward of a hundred thousand new arrivals living under canvas, homeless in the homeland, and the proud Tel Avivians anchored in the achievements of their blood, sweat, and tears. Yet it was for these hapless, ill-assorted kinsmen that the great ordeal was endured!

Other urgent matters also press for attention. Israel as yet has no constitution and no clearly defined procedures to guard and guide its political life. Labor and industry as organized forces are in an unsatisfactory tangled interplay. Schools have been neglected in the strife and confusion of recent years and are wholly inadequate to meet increasing demands. Religious orthodoxy threatens a fundamentalist crusade which can play havoc with the freedom of religion and worship which multitudes of Palestinian Jews today take for granted—and which the world expects of any nation professing democratic ideals. And what shall we say of economic determinism? Israel cannot possibly be self-sustaining now or for a long time.

To the thoughtful Jew, familiar with all these many problems it seems both astonishing and unjust that so many Christian leaders the world over appear to be interested primarily in the return of the Arab refugees. The tendency to blame Israel for the plight of refugees has strained Jewish-Christian relations.

Concern for the Arab refugees is commendable, for their situation is desperate, and multitudes of them are just as innocent and defenseless as were the victims of Hitler's terror. But it is no mystery that the Jews are skeptical about the sudden interest which the citizens of the great nations have taken in the Arab refugees, particularly when these nations could not find a way to receive into their vast territories, over a long period, as many war refugees as Israel accepted in a few months. Something besides humanitarian sentiment seemed to motivate the wide and insistent demand for return of the refugees even in the midst of Israel's fight for life. Two wrongs do not make a right. However, what the Jews resent is a distortion of the picture. Certainly Christian spokesmen have often failed to give a fair representation.

Upward of one hundred thousand

Arabs, both Christian and Moslem, remained unmolested in Israel during the war. Since hostilities ceased, the advantages of the country have been freely offered to them. I have seen the Arab villagers laying water mains and putting up electric lines, symbols of a life they never knew under their former bondage. Of the six hundred thousand or more made homeless, half were not within the borders defined to the New Israel by the United Nations partition. They resided in the portion assigned to the Arabs who made no effort to establish any government when the British withdrew. They were overrun and reduced to destitution by disorderly bands of their own kinsmen. If the Arab rulers feel any serious concern over this, it is less evident than the regret expressed by Jews for their nationals' outrages.

The Israelis admit some responsibility for those who fled from their borders. They want it remembered, however, that perhaps a third of the total number left with all their possessions. Many are already resettled in neighboring states. If the Government of Israel insists that refugee matters must be taken as a part of the over-all peace terms including claims for war damages against the invaders, it has also disavowed intention of holding refugee property without compensation. Israel has also indicated willingness to receive back large numbers.

As for Jerusalem, especially the modern city with its one hundred thousand Jews, it is obviously vital both as a matter of sentiment and politics. The Israel Government means to hold onto it. Yet the Jews cannot be justly accused of ignoring the rights and claims of others.

The future of Palestine continues to concern Moslems, Christians, and Jews, and hope lies in a fresh understanding and a new kind of cooperation. If Christians stand in any position of privilege, their responsibility is all the greater. The regrettable fact is that Christians have never been much concerned with the major factors concerning the land and the people. It is generally conceded that the long period of Turkish misrule all but ruined the country. Moreover, we forget that Turkey maintained her power largely by playing on the jealousies and rivalries of the Western Christian nations, all of which were indifferent, save for interest in a few shrines and settlements. Even today with the sudden new concern over Jerusalem, Christians offer little evidence that they could make the Holy City of tomorrow any different from the sordid and quarrelsome center that has been a disgrace for centuries.

Will we co-operate with the new state generously and in good faith, treating her as an honorable ally? Or will we co-operate niggardly and sullenly, as with an unworthy aggressor? Much is at stake in the answer!

REPORT ON LEGISLATION IN THE 81st CONGRESS RELATING TO FAMILY AND CHILD LIFE

The following bills have passed the 81st Congress and either have become law, or work on them is just about to be completed.

1. **The Public Housing Act of 1949** provides slum clearance, public housing, farm housing including homes for tenants, and housing research. This program is administered locally through a local housing authority which may represent an incorporated community or a county-wide unit.

At the present time twenty-seven states plus the District of Columbia, Hawaii, and Puerto Rico have some type of specific slum clearance and urban redevelopment enabling legislation. However, existing laws in some of the remaining twenty-one states may enable such states to participate in the program. In some states special legislation will need to be passed.

For information as to how a specific locality may qualify, write to Housing and Home Finance Agency, Office of the Administrator, Washington, D. C., for *A Handbook of Information on the Provisions of the Housing Act of 1949.*

2. **Fair Labor Standards Act Amendments of 1949.** This is the so-called minimum wage law which will raise the minimum hourly wage for workers covered. It is expected that this law will improve conditions for a million and a quarter workers. The bill does not increase coverage to the large segment of workers in agriculture, textiles, and other industries now exempt, but continues the exemptions of the 1938 law. "Oppressive child labor" is redefined so as to prohibit a parent from employing a child in his custody, under fifteen years of age, in an occupation found by the Secretary of Labor to be hazardous to children between the ages of sixteen and eighteen. There are certain exemptions to this provision, i.e., agriculture, theaters, radio, and television. Employment in agriculture may be only outside of school hours.

While this bill has passed both Houses, it is at present "in conference" but is expected to become law before the session adjourns.

3. **School Lunch Appropriations.** The school lunch appropriation was increased from $75 million to $85 million though $100 million was requested. This appropriation is available to local communities through their Board of Education, which in turn receives the funds from the state department of education.

The following bills are pending before the 81st Congress:

1. **Federal Aid to Education.** The Senate has passed S. 246, but this has bogged down in the House over the controversy of aid to parochial schools. The bill under consideration in the House is the Barden Bill, H. R. 4643, and provides for aid only to public schools.

2. **School Health Services Bill.** S. 1411 has passed the Senate. H. R. 3942, an identical bill, is at present before the House. This bill would amend the Social Security Act to increase the present grants-in-aid to the states for maternal and child health work from $11 million to $22 million a year, the additional money to be used in conducting school health exam-

inations and for the prevention and treatment of physical and mental defects among school children. The bill would also increase the present annual grants-in-aid to the states for services for crippled children from $7½ million to $15 million.

3. **Public School Survey and Construction Bill, S. 2317.** This bill would appropriate $500 million a year for six years for school-building construction. The money would be divided among the states in proportion to the number of school-age children and would have to be matched by state funds, the poorer states putting up less matching money than the richer ones. This bill is proposed as a companion bill to the Federal Aid to Education Bill. It was reported favorably by the Senate Committee on Labor and Public Welfare, but was objected to on the consent calendar. The Democratic Policy Committee is the group responsible for getting further action on the bill.

4. **Social Security Bill, H. R. 6000.** This bill provides for amendments to the Social Security law which strike at basic economic problems of the family. Old age and survivors insurance would be increased to cover 11 million additional people. This added coverage will take care of the self-employed with the exception of professional people such as doctors, lawyers, etc. It would cover household employees and employees of nonprofit agencies. Employees of religious groups may come in on a voluntary basis, and the religious group that is an employer may contribute or not. If the employee of a religious group chooses to contribute and the employer decides not to, the employee receives only 50 per cent of the benefits that would accrue to him from contributions made by both parties.

Benefits are increased about 70 per cent. For those at the lower rate of benefits it is about 150 per cent. The average primary benefit of $26 per month would be increased to $44 per month.

There is also a provision for disability protection for permanent and total disability. (Controversy is expected over this section when it comes before Congress for debate.)

The bill would increase the Federal share of public assistance costs and would make more liberal provisions for the coverage of relatives.

Title V of this bill covers child welfare services. It would increase the amount available for child welfare services from the present $3½ million to $7 million. This amount would make it possible to increase the grants to states from $20 thousand to $40 thousand annually. This money is now used by states to employ one worker in as many counties as possible, who covers a county-wide area and endeavors to develop programs with children needing special services. Some of it is used for studies and experimental programs in various phases of juvenile delinquency and child welfare.

5. **National Insurance and Public Health Act, S. 1679.** This is the omnibus health bill carrying provisions for compulsory health insurance. In addition to compulsory health insurance, Title VI of the bill calls for research in child life and grants to states for maternal and child health, and crippled children's services.

6. **Child Care and Research Bill, S. 2352 and H. R. 5835.** This bill lifts Title VI from the National Health Insurance Bill and puts it into a separate bill. It incorporates some of the research features formerly in S. 904, but not all of them. However, it does provide for a fair research program in problems relating to children.

7. **Local Public Health Units, S. 522.** This bill has passed the Senate and is now before the House. It would amend the Public Health Service law to authorize Federal aid in establishing adequate local public-health units. The surgeon-general would be required to provide at least one health unit for every 35,000 persons, except in states having less than twelve persons per square mile. They shall not exceed one for every 20,000 population.

The appropriation shall also cover demonstrations to train personnel for local health units and meet all attendant costs.

Testimony before the committee indicated that there are approximately 1,400 counties, having about 40 million people, to whom full-time local health service is not available. 1,668 counties have full-time local health service, but only 804 counties meet the minimum standards of the American Public Health Association as to personnel.

8. **Community Recreation Programs, S. 250 and H. R. 2026.** This bill would authorize Federal Security administrator to assist the states in the development of community recreation programs. The bill carries an appropriation of $550 thousand and provides that the administrator, only upon request, give guidance in the development of wholesome and adequate recreation programs. It would require further that he participate in the development of recreational policies in international affairs. The bills are before the Senate Labor and Public Welfare Committee and the House Committee on Education and Labor.

For more detailed and continuous information on legislation affecting children and families consult: The American Parents Committee, Inc., 132 Third Street, S. E., Washington 3, D. C., who publish a Washington report, issued monthly or oftener, subscription $2.00 annually; and the Social Legislation Information Service, 930 F Street, N. W., Washington 4, D. C., subscription, $5.00 annually.

THE PROTESTANT CHURCH AND JIM CROW

New ground was broken this summer in the endeavor of the Church to achieve a more brotherly practice of the Christian faith. The first Interdenominational Institute on Racial and Cultural Relations was held at Lincoln University, Pennsylvania, during the week of August 8. Fifty people representing eleven different denominations and eighteen states faced the significant issue of segregation within the Protestant Church. A faculty of fifteen Christian leaders led the discussions and presented their studied judgments on ways of achieving more inclusive relationships between people who are of the same faith but who differ racially and culturally.

Three special areas of Christian human relations were carefully considered: the All-inclusive Local Church, the Church-related Institutions, and the Church and the Community. The results of these discussions and explorations are embodied in a report to be published in a subsequent issue of SOCIAL PROGRESS. Copies may be had by writing to the Division of Social Education and Action, 830 Witherspoon Building, Philadelphia 7, Pennsylvania. It is expected that the report will become the basis for further study and action by local congregations and church organizations. The report will also give further guidance to those churches seeking to fulfill the General Assembly's pronouncements.

The Editors Apologize!

In the October issue, the first paragraph of John Park Lee's review of *Saving American Capitalism* should read: "This book is a statement of the 1949 credo of American liberals reviewing the conditions that produced the debacle of 1929, citing the accomplishments and failures of the New Deal, pointing out the sweeping changes produced by World War II, lamenting the "backsliding" from liberalism of the Truman Administration, and giving a blueprint of a program which, the contributors to this volume believe, will enable the United States to meet its responsibilities to our people and to the world.

—The Editors

Sanctuary

Bound Together

Call to Worship:

"I will lift up mine eyes unto the hills,
From whence cometh my help.
My help cometh from the Lord,
Which made heaven and earth.
He will not suffer thy foot to be moved:
He that keepeth thee will not slumber."

Prayer of Invocation:

O Lord, in whose earth we dwell and whose people we are, we praise thee for thy creation in which thou hast made us akin to the dust of the earth and children of thine everlasting Spirit, and ask that we may be guided by that same Spirit above things earthy to the enjoyment of life eternal. Through Jesus Christ our Lord. Amen.

Hymn: "For the Beauty of the Earth."

The New Testament Lesson: Matthew 13: 18-23.

Meditation:

There are two common denominators in healthy rural life—rural life that has not suffered from economic and social decay or from the inroads of urbanization. These common denominators, suggested by Clarence Webster in his book *Town Meeting Country*, are the adhesive power of the community and the individuality of its members. While both these characteristics find congenial environment in country life, they have their roots in Christian faith. They are dependent for their highest development upon the quality of personal faith in individuals and the reality of fellowship found in the church.

Consider individuality. Highly developed individuality is not necessarily a good thing. Motivated by self-love or by spiritual emptiness, a strong individual might become a tyrant or a town "character" known for his plain "cussedness." Genuine and productive individuality is dominated by that quality of life which knows the meaning of God's love and understands the eternal value that he places upon the personalities of his children. This is Christian individuality. Its seed is the love of Christ which grows into devotion and discipleship. As personal faith develops and is strengthened the individual brings forth fruit in varying measure. Individuality native to rural life must be captured by Christian faith if it is to be productive.

The cohesive power of the community is often derived in our time from common interests in farm organizations or the new social force inherent in the central or consolidated school. But these in themselves cannot hold rural life together. They do not reach deep enough into the inner motives and decisive attitudes of people.

There must be something in the heart of human experience that can draw individuals together below the levels of economic, social, or cultural endeavor. This cohesive force, if it is to be strong enough to hold in the midst of conflict or social disintegration, must be a leaven constantly at work drawing people out of themselves as individuals and toward their common good—a common good that is beyond time and place, that unites them finally with mankind and with God. This is the function of the Christian faith when it reaches beyond the individual and produces fellowship. Such a faith is a kind of social cement that provides spiritual undergirding and security for the community—without which there is no real community—so that individuals knowing from whence their strength comes will be going out and coming in together with a sure footing and confidence in God.

The church in its fellowship of worship, education, and evangelism can create enduring Christian individuality and community cohesiveness. But rural churches must have a total community consciousness and must co-operate interdenominationally. The church has the seed; it must cultivate the good ground.

Prayer:

"O Thou who art the Spirit of calm, alive in all living things, who art to be found by those whose hearts are pure; we wait silently in Thy presence to hear Thy voice and to bring unto Thee our thanks for all Thy works of goodness and truth.

"For open spaces fringed with green leaves and carpeted by the softness of the grass, where the soul flies free unto the vastness of wonder;

"*We give Thee our thankful praise.*

"For green pastures and dense wood, for running streams and quiet pools, for the fragile beauty of spring blossoms, for the startled retreat of timid wild creatures;

"*We give Thee our thankful praise.*

"For the promise of the creative earth at seedtime and its fulfillment at harvest, for the spirit of hope and expectancy in the hearts of men, for the comradeship of those who work in the soil;

"*We give Thee our thankful praise.*

"We pray unto Thee, O God, for our brothers throughout the world and for ourselves that we may be lifted out of the sordidness and confusion which engulfs so much of mankind. May the sunlight of Thy love heal us of all our doubt and unbelief, and the soft rains of Thy patience drench our hardness of heart that we may become good ground for Thy seed of truth. Do Thou strengthen our faith and transform our wisdom that we may go forth into the light of day to work and into the darkness of night to rest for the nurturing of Thy Kingdom in the world, through Jesus Christ our Lord. Amen."

—*From* Rural Life Prayers, *Federal Council of the Churches of Christ in America.*

Hymn: "We Thank Thee, Lord, Thy Paths of Service Lead."

Benediction.

—*Prepared by Rev. G. Shubert Frye, Associate Executive of the Synod of New York*

About Books

Essentials of Rural Welfare, prepared by the Food and Agriculture Organization of the United Nations, Washington, D. C. 50 cents.

This study pamphlet makes one aware of the world-wide desire to improve the welfare of rural people, and suggests many practical ways in which organizations and groups may go about this important and complicated task. It should be interesting and helpful to all persons living or working in rural communities and particularly to ministers and church officers in rural parishes.

The first section defines the nature of rural welfare, outlines the problems to be dealt with, and describes the interrelationships that are so characteristic of rural life. Another section suggests procedures and methods of planning and developing a sound rural welfare program, warns against the difficulties along the way, and gives practical guidance about measuring the results of one's efforts.

One of the most helpful sections is the tabular listing of "indicators," which may be used in diagnosing the state of rural well-being at a particular time and place, and in evaluating the progress that the community has made.

—*Fern M. Colborn.*

Frontier Land Systems in Southernmost China, by Chen Han-Seng. Institute of Pacific Relations. $2.00.

This is a translation from Chinese to English of two reports on studies made by the author in 1940. The studies were of two different ethnological groups in two widely separated sections of south and west China: the Pai Yi, a Thai people; and the Kamba, a Tibetan people. The title is somewhat misleading since the Pai Yi villages studied represent a very small group of the people of the region in which the Thai people live and the Kamba represent a very small group of the people of Sikang.

Actually the reports are a compilation of field notes made by the author and his assistants in support of the thesis that "social structure creates its own pattern of land tenure" . . . "that agrarian systems and agricultural economies merely reflect the particular social structure in which they are found." The author claims that alien domination retards forces of progressive social change and that consequently the imposition of Chinese administration upon the Pai Yi and the Kamba societies has preserved there the prefedual, primitive forms of land tenure down to this day.

In both the Pai Yi and the Kamba studies there is a full use of statistical data and explanation of the meaning of native terms in regard to land ownership, land utilization, tribute and rent, trade and usury, social structure, forced labor, and forced use of personal and family property. Historical backgrounds are interwoven when essential to show changes in the systems and relationships of the abovementioned factors, especially in regard to Chinese conquest.

Four points are suggested as solutions to the present problems among these natives: (1) immediate abandonment of conscription of labor and goods, (2) land ownership for all the people, (3) establishment of labor co-operatives, (4) locally elected democratic administration.

These studies should be especially useful to Government administrators working in those areas, to missionaries among those people, and to social scientists.

—*Archie R. Crouch.*

U.S.A.—Measure of a Nation, by Thomas R. Carskadon and Rudolf Modley. Twentieth Century Fund. $1.00.

The Twentieth Century Fund writers have a most agreeable way of making the hard economic facts of life look easy and comprehensible to the layman. And this new book is an excellent example of the Fund's graphic educational methods. *U.S.A.—Measure of a Nation* is an eye-appealing panorama of American economy. With pictographs and charts, it presents the broad sweep of American production, "high spot knowledge of national riches, man power, and machines." The purpose of the book is to acquaint Americans with our prodigious performance of production of the past and of the limitless possibilities of the future if we work together to realize America's vast economic and social potentialities. It is full of quotable statistics that can be read and understood at a glance and contains a wealth of ideas for speeches, sermons, and panel discussion. Several charts from the book are reproduced by permission of the Twentieth Century Fund in this issue of SOCIAL PROGRESS, along with portions of Chapter 16 entitled "Forest, Field, and Stream."

—*Margaret E. Kuhn.*

Doors Into Life, by Douglas V. Steer. Harper & Brothers, publishers. $2.00.

The five devotional classics chosen by Dr. Steer span six centuries and spring from widely separated religious confessions. Yet all of them provide entry ways, as the Quaker philosopher suggests, into the larger devotional life of today. Dr. Steer includes *The Imitation of Christ,* which sprang from fourteenth-century Dutch Christianity; de Sales' *Introduction to the Devout Life,* from the sixteenth-century Catholic Renaissance; Woolman's *Journal,* from colonial American Quakerism; Kierkegaard's *Purity of Heart,* from nineteenth-century Scandinavian Lutheranism; and von Hügel's *Letters,* from a Roman Catholic thinker of our own century.

Each devotional classic is introduced with some very interesting background and biographical material. The authors are made to speak for themselves abundantly, and the reader is sent back to the original with greater interest and appreciation.

Dr. Steer has opened some doors into life for this reviewer, and the book deserves wide circulation.

—*Gordon W. Mattice.*

Christmas Gift Suggestion—Place your order now to send SOCIAL PROGRESS as a Christmas remembrance to your friends. A gift card will accompany each gift subscription. $1.00 a year, $2.50 for 3 years. 830 Witherspoon Building, Philadelphia 7.

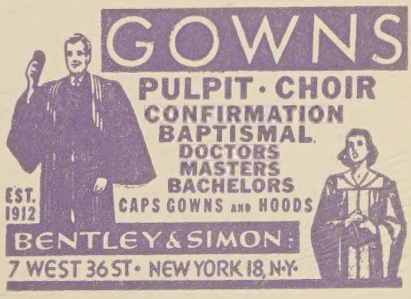
Acknowledgments

The prayer which appears on page 39 is used by permission of the Federal Council of the Churches of Christ in America.

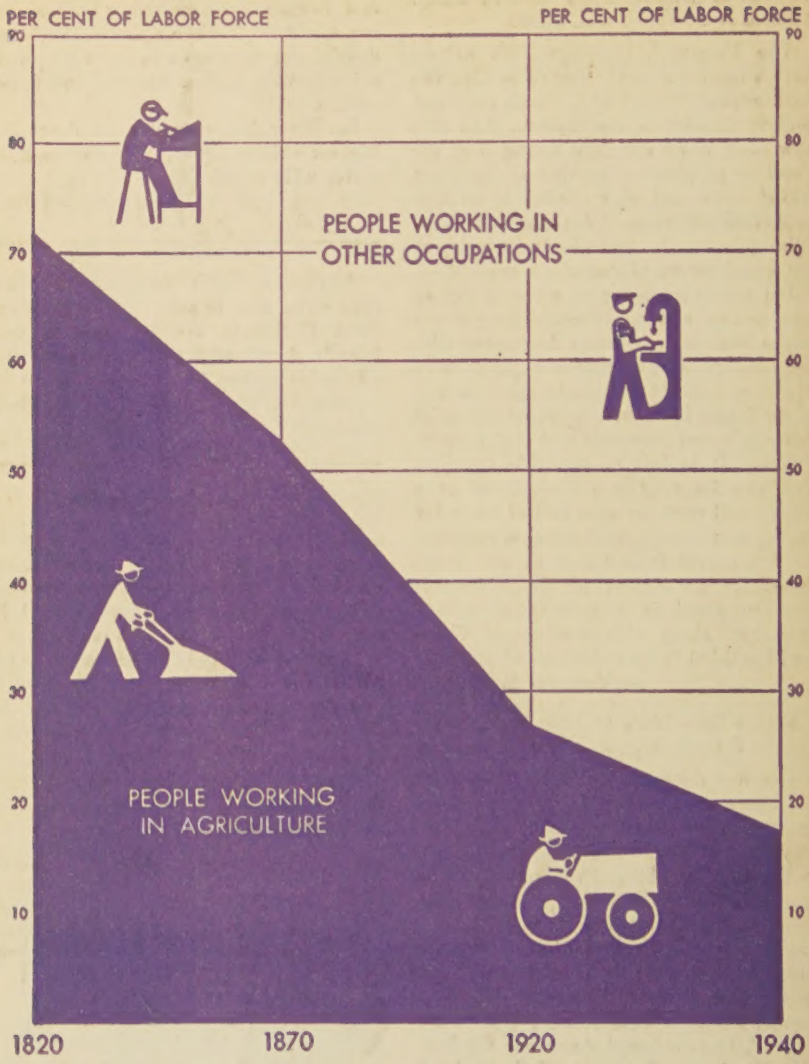
The photograph on page 25 used by courtesy of Lew Merrim, New York.

"Forest, Field, and Stream," on page 12; "What Our Farms Produce," on page 7; and the charts on pages 13, 18, and the back cover are reprinted with permission of Twentieth Century Fund, New York.

Quotation from Holmes Alexander in the editorial used with permission of the Philadelphia *Evening Bulletin.*



THE SHIFT FROM AGRICULTURE



Back in 1820 nearly three out of four American workers were in agriculture. As our cities grew and we developed our modern, industrial civilization, the proportion steadily declined. By 1940 less than one fifth of our workers were on farms.